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John E. Zercher

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Evangelical VISITOR

February 24, 1969



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EDITORIAL

The Integrity of the Message

The 1969 Yearbook of the American Churches has just been issued. Church statistics for 1967 are provided in this 1969 edition. These statistics show that Church membership in 1967 increased 666,454 over 1966 to a grand total of 126,445,110.

Included with the news release which provided the above data was this statement:

"... within an eleven year period [1956-1967] the proportion of American adults who believe that religion is losing its influence in American life has leaped from 14 per cent to 67 per cent. According to Mr. Gallup this represents one of the most dramatic shifts in surveys of American life."

And herein lies a paradox—a growing membership; a lessening influence. The salt is losing its savor!

We are impressed by size. If it is bigger it must be better. Whether it is the size of an airplane, the sales figure of a corporation or growth in the membership of the P.T.A. Growth is the sign of life and size is the proof of growth.

We carry this same concept into the church and measure the life of the church in terms of its size. This temptation is a subtle one and there is the danger that the church in gaining the whole world may lose its own soul.

In this connection it may be appropriate to recall the attitude of Jesus in His approach to people and their approach to Him. He warned rather than coaxed. He made clear the cost as well as the benefits of discipleship. He urged people to consider carefully the cost of following so that they understood what was involved. Words such as cross, denial, persecution, separation, misunderstanding, were included in His vocabulary of discipleship. He spoke of the narrow way, the strait gate, and the needle's eye.

The contrast of Jesus' approach and the modern church hardly needs to be pressed. It is as easy to join the church as a service club and easier to remain a member. Much of gospel preaching and our understanding of conversion do not go beyond forgiveness. Morality becomes synonymous with Christian living. Somehow we have separated "being saved" from "following Christ." We have separated Christ's saviourhood and His lordship and distinguished between being a *Christian* and a *disciple* in a manner foreign to the Gospels.

We are not only in danger of neglecting the Great Commission, we are in danger of misunderstanding it. "To make disciples" has a New Testament meaning quite foreign to the church of our day.

Those of us in the smaller denominations and the conservative-evangelical tradition are tempted to find basis for this observation in the larger groups and "main line" denominations. It would do us well if we were somewhat more careful in drawing such arbitrary distinctions between churches and denominations. But even more to

the point would be the question: Are we certain that these observations do not apply to most of our denominations and in too many of our congregations?

We need not only to be concerned about the orthodoxy of the message but its integrity as well. To proclaim the
(Continued on opposite page)

From the Editor:

I recall hearing of a minister who would enter the sanctuary of his church during the week and sit in the pews of his congregation—moving from pew to pew—and as he sat where they sat would pray for each family. In this way he attempted to understand their needs and problems. I dare say that if we took seriously the truth in the article "I Sat Where They Sat" it would go a long way towards eliminating criticism and in making more effective our ministry of preaching or witnessing.

A number of years ago I was asked to prepare a survey of Leviticus. It would probably have been a long time before I would have selected Leviticus for a Bible Study. But I was surprised. There was a great deal of "Gospel" in this Old Testament Book. The writer of the article "Strangers" also finds that the Old Testament Book speaks of Twentieth Century situations in a most relevant manner.

"Memory Work—Latin America Style" takes us to the newest of our mission fields. In a recent report from Nicaragua we learn that there were more than one thousand in attendance at the Christmas services. This article points out that the nationals are doing more than attending services. They are becoming acquainted with God's Word.

We again visit the Macha Hospital in Zambia. This time it is the Nurses Training Program. Eva Byers, on leave of absence from her position on the staff of the Department of Nursing at Goshen College, has been responsible for developing and administering this new ministry.

One of the evidences of man's depravity is the type of news which fascinates him. We saw it at Calvary where the account states "And the people stood beholding . . ." We see it in the crowds that flock to the scene of a crime or disaster. We see it when we notice what makes the headlines. But there is much good news that may not make the headlines but it does hold our society together. The editor of our Youth page does a good job of making good news interesting.

In the "Contemporary Scene" we share with our readers Billy Graham's observations on student unrest. We visit Koinonia Farm and learn what this organization is doing to help those who have fallen behind in the economic race for survival. I recently heard that it will be sometime in May before we begin to work for ourselves. Up until then we have been working for the government. So we have included a brief report on how our tax money is spent.

Church news has an item a bit out of the ordinary as we learn how disaster and near disaster affected two of our congregations—Upland and Grantham.

Our next issue will include the MCC Annual report and an article by C. N. Hostetter, Jr.

Cover: The Hood River, Oregon. A Union Pacific photograph.

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Editor: John E. Zercher, Box 166, Nappanee, Indiana 46550, to whom all material for publication should be sent.

Editorial Council: John E. Zercher, Editor;

Arthur M. Climenhaga, J. Wilmer Heisey, Owen H. Alderfer, John Arthur Brubaker, Paul Hostetter.

Page Contributors: Board for Missions, Box 149, Elizabethtown, Pa. 17022; **Missions Overseas**, Miss Mary C. Kreider; **Missions in America**, Mrs. Maybelle Kanode; **Christian Service Ministries**, J. Wilmer Heisey. Board of Christian Education: **Home**, Mrs. Esther Boyer, 1822 W. Ninth St., Upland, Calif. 91786; **Sunday School**, R. Donald Shafer, Box 127, Nappanee, Ind. 46550; **Youth**, Paul Hostetter, 20 Morgandale Crescent, Agincourt, Ontario. **Pastor's Page**, Arthur M. Climenhaga, 691 Ukiah Way, Upland, California 91786.

Brethren in Christ Publication Board, Inc.: Isaiah B. Harley, Samuel F. Minter, Paul Hostetter, Joseph R. Aiken, H. H. Brubaker, C. N. Hostetter, Jr., Paul E. Witter.

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The Integrity of the Message

(Continued from page two)

message with integrity calls for the inclusion of the gospel's demands as well as promises. The grace that is free is not cheap—to borrow a phrase from Dietrich Bonhoeffer. The acceptance of this Grace calls a disciple to more than repentance and confession with the promise of forgiveness. It calls to a life of denial and obedience with the promise of suffering. Jesus bids us, "Come and die."

What would happen to the church if the gospel was proclaimed with integrity and obedience to the gospel's demands were not so optional? What would happen if the membership covenant were really taken seriously by both church and member? Might we have repeated in our day what happened to Jesus as recorded in the sixth chapter of John? There John records a sermon of Jesus to which the crowd's reaction was "This is an hard saying; who can hear it? . . . from that time many of his disciples went back and walked no more with him."

Ah, here is the rub—how can we reconcile our concern for the masses with our concern for the integrity of the message? Christ was concerned about both. He wept over Jerusalem. He ministered to the thousands. He visited with the individual. But He was also willing to watch them turn away when they found the sayings too hard and the demands too much.

Our ministry should be marked by compassion and love. It should be proclaimed expectantly—believing that the Holy Spirit will honor the proclamation. It is proclaimed to make disciples not to drive them away.

As stewards of the gospel we are called to faithfulness. Faithfulness calls for integrity. Integrity calls for the inclusion of the "hard sayings"—the cross—denial—suffering—non-conformity—love for neighbor and brother and enemy.

These New Testament words are more than spiritual ideals. These are meant for doing. This is the way a disciple lives.

**"Then I came to them of the captivity . . .
and I sat where they sat . . ."**

I SAT WHERE THEY SAT

Bernard H. Phaup

The caption of this article may be found in Ezekiel 3:15. God was in the process of preparing Ezekiel to be a watchman among his own people. It is apparent that he was not anxious to fulfill this ministry to the exiles and captives. There is reason to believe that he possessed something of resentment and unhappiness concerning this ministry.

However, in obedience to God and feeling the hand of the Lord impelling him, the prophet went to the principal colony of the exiles by the river Chebar. Here God was able to get a lesson to his heart by having him to "sit where they sat" for seven days in overwhelming astonishment and silence. Following this experience, he proceeded to fulfill the divine assignment, and his role as watchman is more clearly spelled out in the following chapters of his prophecy.

This truth has application in various areas of Christian service and living. How often would the sharp tongue of criticism be stilled if the individual could spend some time sitting in the seat of the one about whom harsh words were being spoken. It makes a difference where one sits.

There are times when individuals on various levels feel that people in positions of responsibility are failing to produce. Or it may be that the returns are of meager quantity or inferior quality. If the one who tends to be unhappy with the situation could be placed in the identical position of the other, the feeling might be entirely different.

Pastors may sometimes misunderstand their people, or people may misunderstand their pastors, when the most serious difficulty may be the lack of communication and understanding. The pastor may not be able to share the

position of the evangelist, nor the evangelist fully sympathize with the pastor, until these individuals have exchanged positions for a time. It does make a difference where one sits.

In the area of Christian conduct and standards certain tensions often develop. Some have more light than others; some have entirely different backgrounds and training; some have been able to chart a clear course ahead while others are wandering a bit in the lowlands of doubt; if one could be required to fill the shoes of the other for a time the whole outlook would be different.

Oftentimes the privileged look down upon the underprivileged, while the unfortunate ones are critical of those who have outstripped them. Those who may live with deep sorrow and whose hearts often break are sometimes misunderstood by those who have not gone through deep waters, or those who know little sorrow may feel that others are weak and unstable. If men could find a common meeting ground in the grace of God, there would be sharing and understanding.

Those with outgoing personalities and contagious enthusiasm may find it a trial to associate with the timid and reserved. On the other hand the introvert may pose difficulties for the extrovert. If each could only know how hard the other tried to be compatible, even with the aid of divine grace, it would make life more pleasant.

If those who are "labeled" conservative or liberal only knew the love of the other for his Lord, and for "true holiness"; and if charity were permitted to cover a multitude of differences, how much richer would be the saints in grace, and how much more effective the witness of His Church.

It makes a difference when one sits where his brother sits!

The writer is a General Superintendent of the Wesleyan Church. This article appeared in the *Wesleyan Advocate*. Used by permission.

STRANGERS

J. Wilmer Heisey

Several hundred high school seniors from more than a dozen high schools attended a Human Relations day. As they registered one in every four name cards was marked with an "X," the others being identified with an "O." The instructions they received said, in part, "If you are an 'O,' Congratulations—you are one of the privileged majority. If you are an 'X,' be careful—you are a minority, and must observe the discriminatory rules of the society. No 'X' may eat at the same table with 'O' people. There will be 'X' tables in the rear of the cafeteria. There will be an 'X' section designated in the gymnasium. At all times, 'X's' must yield to 'O's' whether in halls, the cafeteria lines, discussions, or any other contact." The lavatories marked for "X" use were in remote areas of the building.

Before the day's events had proceeded very far there was evidence of protest. The "X's" blocked the exits from the cafeteria. They entered a room where a discussion group was in session to force the "O's" to recognize the "X" in the back of the room as an equal. Before the day was over they had organized a peaceful demonstration.

The students returned home from that experience more aroused than they had been in any church service for a long time. Most of them probably had never heard a sermon from the text in Leviticus 19:33,34, "And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself."

This gem of divine instruction from the law of Moses was a key plank in God's plan to make the Israelites into a chosen people. The practice of this kind of neighborliness would result in the emergence of a just society where the welfare of the individual is espoused by individuals.

Among primitive societies it is recognized that a stranger is a natural enemy. The appearance of a stranger represents a threat to the group's security, and they respond instinctively with one of several steps for self-preservation: (1) They may be able to escape or avoid him; (2) It may be most expedient to eliminate him; (3) Perhaps they can maneuver in such a way to get the

better of him; (4) There is the remote possibility that they may be able to assimilate him into the social group. In any case the presence of the stranger represents a challenge to the society's cunning and/or virility.

Now history might suggest that these encounters have yielded as much good as evil. But as men and nations reach more advanced states of civilization the threat of the stranger is minimized and he rather easily becomes a "convenience." The Levitical code stands as a bulwark against the dark encroachments of avarice and greed. But this Law of the Stranger has been mysteriously submerged time after time. Ironically, it is frequently the "good" people who are the worst offenders. In the pre-occupation with developing a well-ordered society attention becomes introspective with the concerns of the community getting such priority that there develops a "backs-to-the-world" stance on behalf of those within.

With the rush of today's events the evangelical community senses that its long neglect of the "stranger," who dwells in the land, has too often denied him the blessings which he deserves and needs. But the task of re-directing our love toward those outside our immediate communities does not come easy. By unconscious habit we "think down" toward our counterpart of the Jews' "Gentile," "Samaritan" and "heathen" neighbors.

What can we do? Repent!

By God's mercy we can rediscover Leviticus 19:33,34. The power and effectiveness of the Gospel lies in the power of Divine Love, which was a tool denied to the primitive heathen referred to. In the vanguard of this determined effort to turn around so that our neighbors can see our faces rather than our backs, are many young people who forego other priorities to leave home on VOLUNTARY SERVICE assignments. It is to be hoped that this awakening may take such proportions that the present Voluntary Service era may be overtaken by an aroused church which harnesses all its people to take an aggressive love to its estranged neighbors. When these strangers have been counted "in" and "loved as ourselves," God may heal our land. Speed the day.

The Muslim Infantry

Gladys Huyler

While the great powers of earth are seeking prestige in the space race, Ahmed is winning the world on foot. He is part of the Muslim infantry.

Perhaps you have seen pictures of him in his robes and turban, with his prayer beads and charms. He lives and moves in a pagan town; sitting in the coffee shop; journeying up and down the roads; visiting, buying and selling in the marketplace.

He may be rich, but he will live in the slums. He will deny himself, he will do favors. He will demonstrate his faith.

He accepts sickness, trial, and death as "written" for him by God; and continues proclaiming Allah as Great, Merciful, Kind, All-Powerful—ninety-nine names and attributes.

Ahmed has never founded an institution, opened a

clinic or started a school. He may not even read. But he gets around, he finds people, he wins them at an estimated rate of 15 million in four years in Africa alone.

Does he hold conferences, crusades, campaigns? No. He shakes hands, he serves coffee, he makes friends. He gossips Islam. He displays his religion, he opens his house to neighbours, he welcomes visitors, he spends time. He occupies territory as the ground troops of Islam march along.

Ahmed is a man of purpose, sold out to Islam. He sees people as potential Muslims. The Muslim brotherhood is his family. The mosque is his community center. The five tenets of Islam are his rule of life.

But Ahmed's converts are still slaves of sin. No supernatural change has taken place. The 15 million he has won still remain to be lovingly conquered in the power of the Lord by ground troops led by the Captain of Our Salvation. The claims of Christ can still reach them. The love of God still seeks them.

And we can learn from Ahmed. Propagating his faith is not an exalted occupation with him. It is ordinary procedure. Even so, the sandals of the church must be well-worn, the members of the church well-distributed and personal prestige forgotten. Ahmed must meet the infantry of God's army in every market, coffee shop, village and oasis until he himself is won.

By permission: *Sudan Witness*, Sudan Interior Mission

"In all my travels I have never seen any memory work like this in any other church."

Benjamin Urizar N., Nicaraguan representative of the Central American Bible Societies since 1963.

Memory Work — Latin America Style

Naomi Brechbill

Howard and Pearl Wolgemuth

COME WITH ME to the Valley of Esquipulas, on the western slope of Nicaragua, where brethren of yours have been faithfully memorizing Scripture.

Did you ever enter a Scripture memorization campaign? Did you ever learn 12 chapters or 283 verses of Scripture?

Forty-three Nicaraguans—children and adults—learned 259 chapters or 4,793 verses. The chapters learned were: Exodus 20:1-17 (we counted this long passage a chapter), Psalms 23 and 100; Matthew 5, 6, and 7; I Cor. 13; Romans 12; John 14; I John 5; Psalm 103 and John 3.

After a chapter was memorized it was given in a public service, and a silver star was placed after the giver's name on the list of honor. This list became the center of attraction as one could here check each one's accomplishments! Quite a few participating children do not know how to read but they learned the passages from their older sisters. Senora Scorro Silva, an expectant mother with a young daughter, entered the campaign late. In order to qualify she gave the twelve chapters in nine days with almost unbelievable memory ability.

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Right: Berta, Rosa, and Juan and their sister (not pictured) all won the twelve-chapter prize. Bible with name printed on the front. These young people have made their decision for Christ in our services.

Notice to Congregational Secretaries

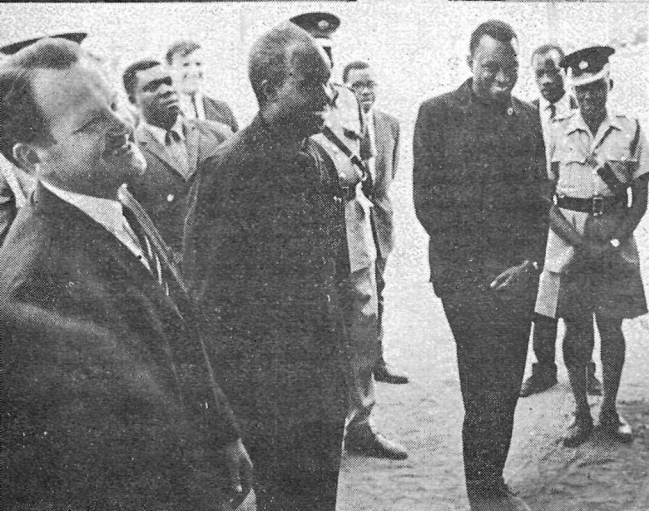
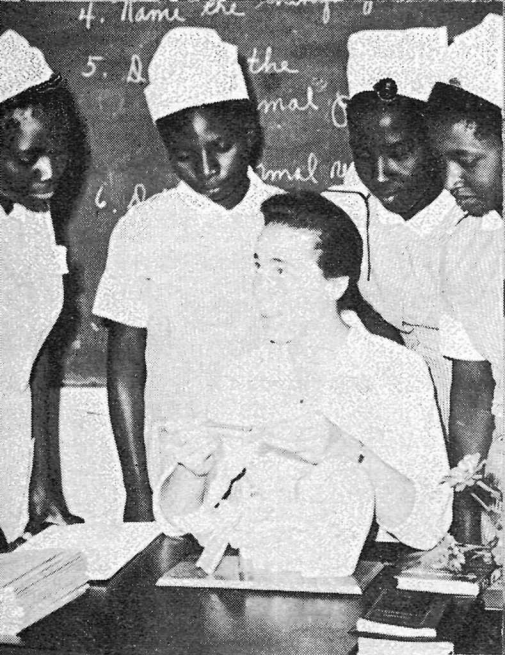
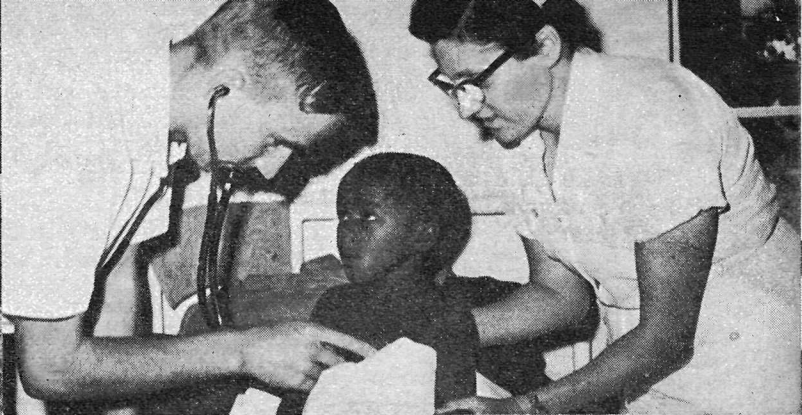
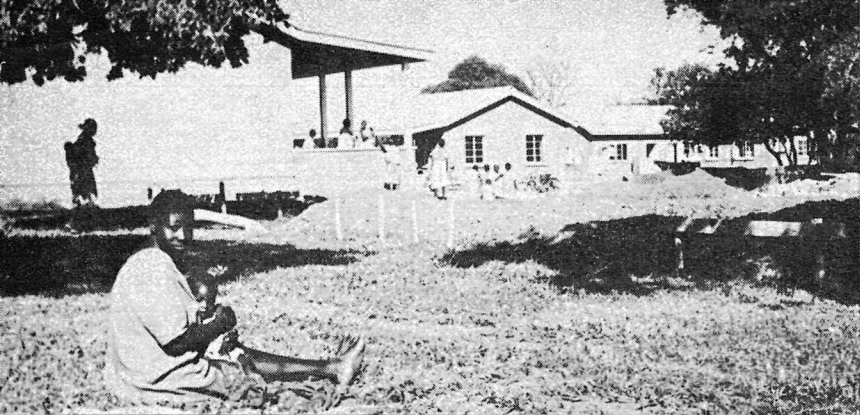
The General Conference Report Form for Congregational Councils has been mailed to congregational secretaries. We seek to keep a current, complete and correct list of congregational secretaries. However, we ask any secretary who has not received a copy of this report form to write to us so that we may be able to send the necessary forms.

This report should be completed and sent to us immediately after the Congregational Council. Failure to send this report will result in the omission of the name of the General Conference delegate in the General Conference Program and your name on the mailing list for Conference Minutes and Handbooks of Missions. It should be noted that the form referred to is not to be confused with the Church Statistical and Financial Report which is submitted to the Regional Bishop's Office.

The General Conference of the Brethren in Christ Church will convene at Messiah College, Grantham, Pennsylvania, July 2 to July 6, 1969, D. V. Further information will be forthcoming in the *Visitor*.

Owen H. Alderfer
General Conference Secretary





Giving Hands and Feet to Mercy

Miss Eva Byers, "Sister Tutor," and Mrs. Winnie Worman

WELCOME!

Eighteen young women began a two-year (24-month) nursing course approved by the Medical Council of Zambia when our school opened its doors March, 1967. Macha is one of fourteen hospitals which have a Zambia Enrolled Nurses' Training School: eight are mission hospitals; four are mine hospitals, and two are government operated.

DESIGN AND PROGRAM

Designed to produce a good practical or bedside nurse, the course is patterned after the British Enrolled Nurse program and is similar to the licensed Practical Nursing program in the States.

The students spend the first four weeks in the Preliminary Training School learning the basic skills in nursing: serving food, making a bed, taking a temperature, etc. First they study and practice the procedure in the classroom. Then they are taken to the hospital for a short period to perform the newly learned skill. There are five to six hours of class a day.

The major emphasis after Preliminary Training School is learning by doing in the hospital and in the Outpatient Department. The students are assigned to regular duty on a ward in the hospital. Class time is cut to five hours per week. However, much teaching takes place in the hospital as the Ward Sisters* and Sister Tutor demonstrate, explain, and supervise.

The doctors also help in the teaching process by explaining what they are doing and by helping the students to learn what they should observe in patients who are suffering from various diseases. Sisters and doctors become aware that much of their teaching is done by example.

AND THE GOVERNMENT FINALS!

At the completion of twenty-four months, the student nurses are eligible to take the two-part government examination set by the Medical Council. The first part is a written examination; and the second, a practical—given on the wards of Macha Mission Hospital. Two Sister Tutors from other hospitals in Zambia will come and examine the student nurses. Each student is examined individually by each examiner, the results being averaged for the final

* Sister is the British term for a nurse, especially a head nurse. (Webster)

Top—A mother and her child relax at the site of the Macha Pediatrics Ward. In the background are original hospital buildings, Eyer Memorial Chapel, and the Outpatients Clinic.

Dr. Robert Musser examines a child, aided by Nurse Eva Mae Peters.

Left—Nurse Winnie Worman demonstrates operating room technique to a trainee.

The Sister Tutor gives classroom instruction.

Right Middle—Dr. Kaunda, President of Zambia, shows interest in the work being done at Macha Hospital. In front are Dr. Worman, the President, and Bishop Kipe. To the right and behind these three are Zambia's Police Commissioner, the Minister of Health, and the Provincial Minister of State.

Bottom—A gay mood with the President, just before he gives a challenge to the nurses in training to do their best.

grade. Those who successfully pass the examinations receive a Certificate and become Zambia Enrolled Nurses.

Z. E. N. grads interested in further training may take courses in Midwifery and Community Nursing. We do not offer these at Macha now but hopefully in the future a course in Midwifery will be offered.

Our senior class will complete their course March, 1969, and will be our first class eligible to take the government exams.

GROWTH AND PROSPECTS

Our second class was admitted, 1968—also a group of eighteen girls. Our attrition rate is average. We lost one student from the senior class and four from our junior class. As of September, 1968, we have seventeen seniors and fourteen juniors.

Plans are to accept a new class of students in March of each year. Many of our graduates will leave us and go elsewhere, witnesses for Christ in other places. Thus the ministry of Macha Hospital will reach into all parts of Zambia.

Presently, the fourteen Zambia Enrolled Nursing Schools produce about 175 Zambia Enrolled Nurses per year. But the number needed to meet the health needs of Zambia is estimated at 520 new nurses annually. They are employed in mine, government and mission hospitals, rural health centers, and clinics.

There is a new school of nursing—the only one of its kind in Zambia—which offers a four-year program similar to the Registered Nurse program in U.S.A. This school graduated the first twenty Zambia Registered Nurses in March, 1968.

RECREATION

The student nurses' hours off duty are spent in doing the daily activities of living along with studying. The students wash and iron their uniforms and clean their rooms. Some of the girls enjoy sewing and embroidering.

Equipment is available for playing netball (volley ball). There is an annual intramural competition planned between the junior and senior classes. Mr. Mataka, the Commissioner of Police of Zambia, who was a patient in our hospital, presented the Mataka Cup—to be presented to the winning netball team each year—and also seven miniature cups for the seven members on the winning team.

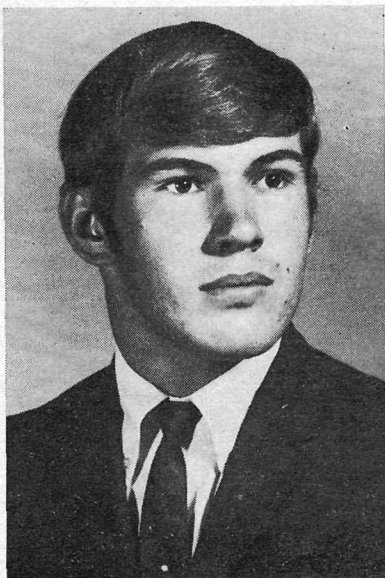
Each Monday evening the hour of 7:30 to 8:30 is set aside for recreational activities—games, sewing bees, films, singing contests, debates, plays and parties. A committee of two students—one each from the junior and senior classes—under the leadership of VSer Sharon Miller, plan the activities.

Saturday evenings the seniors meet for a singing class with Sister Eva Mae Peters; and the Juniors, with Sister Mary Heisey. They present two programs annually. The one is a Christmas program in which they act out for the patients the story of Christ's birth, using Scripture and songs. Many people in Zambia today are still uninformed of

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News Not Fit to Print

Paul Hostetler



Dale Heise, Christ's Crusaders treasurer and for whom the "Second Mile" was a little puppy.

I thought I had a good story. One the local newspaper would be interested in. Seven digits were dialed and the proper editor was soon speaking at the other end.

He asked for the details and was very much interested—at first. But then the tone of his voice revealed all too clearly that my information didn't have the makings of a good story. Not the kind the public wants. Not the kind that brings in more advertisers. Not the kind that gets more subscribers.

"Sorry, maybe a magazine would buy it if you wrote it up."

After the phone clicked, and mine clunked, I sat there a while with chin cupped in hands. "Maybe a magazine would buy it. Perhaps a fellow could get good cash for it from the 'Readers Digest' or some similar publication."

But then I remembered previous rejection slips. "Well, it could be that Editor Zercher would give the green light. It's worth trying!"

Dale Heise, 18-year-old son of our deacon at Bridlewood Church here in Toronto, is a good, steady kid. He serves as treasurer of our Christ's Crusaders group. The balance in the treasury is only five cents, yes 5c, at the moment, but the young people have a good reason for the low balance. They spent almost their total funds for a Crimson Maple for the front lawn of the church in memory of a fellow CC who was killed in an automobile accident some months ago.

Last year Dale got the motorcycle bug. It became a real "thing" with him. Riding a bike, as he prefers to call it, really turns him on. And so despite parental wishes to the contrary, he had to have one. Getting his eyes and heart on a shiny red Honda 300, he bent all efforts toward saving enough money for it, including an after-school job.

And then the exciting day came. He straddled the saddle, gripped the handle bars, and roared into the future.

This all takes me back a generation when I was Dale's age. My brothers and I wanted a motorcycle just as bad as Dale did, but money and jobs were scarce. Today's teens have no idea how scarce, but then there is no point in trying to tell them.

One day my brother spied an ad:

"Harley Davidson 74 Motorcycle for sale—\$12."

We almost tore Dad's arm off getting him to the car. Sure enough, it was up for grabs for twelve dollars.

"No, it wasn't running, but that was because the battery was dead, and that was because the generator wasn't working. But just charge the battery, and then ask everyone to get out of the way!"

We bought it! and towed it home behind the car. I was astride, and the whistle of the wind past my ears was pure joy. Arriving at home—Dad, responding to three pairs of pleading eyes—tied a large car battery to the rear fender and hooked up the cables. With a few cranks the motor v-r-o-O-O-M-ED into life. I was soon whipping down the road "like sixty," as we used to say when the top speed of cars was that figure.

After a while we urged Dad to try. So he did. But he shouldn't have. Brethren in Christ preachers should beware of the two-wheeled monsters. He spun the wheels, wobbled all over the road, and finally came to grief in the ditch. Man, was it funny! He never touched one after that day.

Getting back to Dale, you can readily see that I had no grounds for being critical of his getting a bike, or even of his roaring full speed down the road. But then he started taking my daughters for rides, and this did worry me. But not half as much as it worried their mother. The girls said he was very careful, especially when he was going wide open.

But now to come to the point of this story.

Last fall Dale was charging along on a country road when a huge German Police dog came snarling from the port side. The road was muddy; in fact it was rather sloppy. Dale slammed on his brakes and started to slide. The dog also slammed on his brakes and also skidded—right in front of the bike. With a crunch of bones and one anguished yelp, the dog was hurtled to the ditch. The bike upset, and Dale rolled and slid a long distance, with his bike following him. The mud was a blessing, but not in disguise. Covered with the stuff from head to toe, and although bruised on all quarters, Dale was not hurt very much.

The bike was rather badly smashed and cost nearly two hundred dollars to get back into running order. The dog was dead.

The man of the house exonerated Dale of any blame because the dog often chased cars. Wendy, his little 10-year-old daughter was inconsolable. She tried to get King to respond to her anguished pleas, but to no avail. Dale stood helplessly by. What could one say?

Well, he couldn't say much, but some days later he did something. It was a "second mile" sort of thing. A good Samaritan deed. The kind of thing that doesn't make the headlines, or even the back pages. He went to a pet shop and paid for a wiggly puppy, just begging to be loved by a ten year old girl.

He brought the little fellow to our house and told us what he was going to do. I was so proud of Dale it was
(Continued on page twelve)

Teach to Reach Everyone

Dr. Clyde M. Narramore

"There's no doubt about it," said Tom half aloud as he rearranged his notes, "this is an important lesson for those junior high fellows I teach. The question is, Will I be able to make it seem important to each one of them?"

A successful Sunday school superintendent recently challenged his teachers with the importance of the individual. "Teaching your class is not enough!" he told them. "To be a worthwhile teacher you must strive to reach every individual in your group."

And you can do just this, for there are psychologically sound teaching methods which will enable you to reach out to each person in your class. Use at least one of the following "reaching-the-individual" pointers next Sunday.

"Tie in" to students' interests

"Last night I received a phone call from an old-time friend. He said . . ."

Did the above sentence catch your interest? Chances are you're wondering what my friend said. Or perhaps you're thinking about a phone call you had from an almost-forgotten acquaintance.

No doubt you've seen this "tying-in" tactic put to work by a speaker. A minister tells about some personal experiences and instantly the "pew-sitters" become alert listeners. They are interested because he is mentioning things they know about, places they have been, or even thoughts they have had.

If you teach children, you may be telling the Bible story of the boy with the five loaves and two fishes. Instead of beginning, "Our lesson today is about Jesus feeding the multitude . . ." ask the class, "Have you ever been on a picnic?" And, after a pause for their response, "Of course, you have!"

When you "tie in" a lesson to the personal experiences and interests of those you teach, ask yourself these questions: (1) What are the interests of this age group? (2) What do my students know? (3) How do they spend their time? (4) What experiences have most of them had?

Promote student participation

"I was in a play at our church," said little Gracie happily.

"What did you do?" her friend asked.

"Oh, I carried the spear," she explained, meaning that she was in a mob scene. But even though her part was small, she was happy about it. She personally felt the importance of the church's program because she had *participated*.

How can the members of your class participate? What can they do? How can they contribute to the group?

There are many ways. Draw them into discussions. Encourage them to share of their significant experiences. Let them tell of their opportunities to witness. Perhaps they have some special prayer requests."

Youngsters especially enjoy the opportunity to bring objects from home. Dolls in foreign dress, stamps, coins,

flowers for the worship center, an old family Bible—all these can be a valuable contribution, and at the same time actively involve members of the class.

If you are teaching adults don't miss the many Sunday-by-Sunday possibilities to involve the members of your class. Are there visitors to be greeted? Are there books to be distributed? Is there an offering to be taken? Who would like to make announcements?

Encourage your students

I was seventeen and a freshman in college. It was my first week end at home. Thanksgiving time was near and I had a wonderful, excited feeling as I dashed up the broad cement steps to the old general store in our ranching community. Mr. Walton, a stately old gentleman, and one of our leading citizens, came out of the store just as I reached the top of the steps. "Well, Clyde, look at you," he said, as he shook my hand, "It's good to see you, son. How are you making out at college?"

"Oh, pretty well, I guess."

"Let me tell you something, my boy," he continued. "Everybody in the community is looking to you."

I was on "cloud number seven" for the rest of the year. In fact, it gave me a thrill to think about what my friend had said. I worked harder than I had before. I made better grades.

That is the way encouragement works. It gives you a lift and makes you do "more than you are capable of doing." Research studies show that individuals who are praised and encouraged accomplish more, and develop more abilities than those who are criticized or ignored.

Individual recognition and encouragement costs only the thoughtful interest of the teacher, yet the benefits are beyond estimate.

Reach the individual

Whether you are teaching your Sunday school's largest class of adults, or a small group of 2- and 3-year-olds, these "ways to reach the individual" are of equal importance, so:

1. Begin now to learn the characteristics, needs, and everyday experiences of the age you teach. And then, relate each lesson to the individuals in your class by "tying in" to their interests.

2. Use your imagination as you search for new and different ways to involve the individuals of your class in the lessons and in the class activities. Dedicate yourself to helping each student's interest grow through participation.

3. Take notice of each member of your class. What ability, accomplishment or trait can you discover to compliment or praise? As you seek ways to encourage those you teach, remember that the encouragement you give may help a soul grow closer to God.

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Mercy

(Continued from page seven)

the true meaning of Christmas. In the middle of the year, the choirs present a musical program to which the Secondary School girls are invited and other visitors. The choirs occasionally provide special music in the church services at Macha Mission.

The weekly evening schedule for students not on duty is: Monday; recreation; Tuesday: study; Wednesday: prayer meeting; Thursday: study; Friday: free; Saturday: music class; and Sunday: Bible class.

THE UNIFORM

A pink dress with white collar and cuffs is the uniform. During preliminary training the students wear this uniform with a wrap-around white headress. After the successful completion of five months, the students are given a white apron and cap to wear. They appear in these for the first time at a tea in their honor. They look sparkling fresh and are proud of their accomplishment.

Right now the students are wearing blue and white striped uniforms, a gift from a school of nursing in the States; but when these are worn out and provided there is no other gift of uniforms, the students will go back into pink uniforms.

RELIGIOUS ACTIVITIES

All 31 student nurses profess to be Christians. They are expected to participate in all the religious activities of the hospital and they assist in conducting the daily ward prayers.

On Wednesday evening the students plan and conduct their own prayer meeting, a leader being appointed for each Wednesday night.

There are hospital prayers at 9:30 a.m. in the hospital Chapel on Sundays. The off-duty students attend the morn-

ing worship service at the Mission at 11:30 a.m. The Bible Study Class in the evening is led by the Sister Tutor.

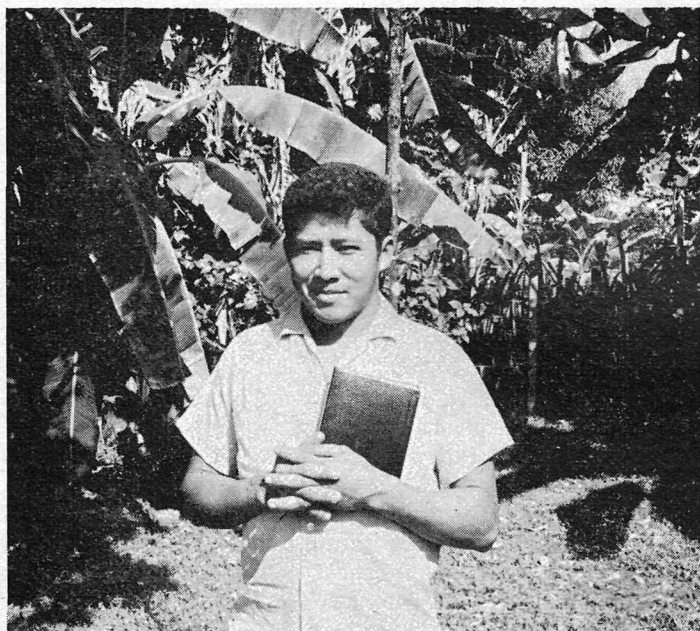
As opportunity provides, the students attend revival services and youth conferences at the Macha Mission Church.



Miss Eva Byers welcomes students to the Nurses' Training School.

Memory Work

(Continued from page five)



This young man, Antonio Moreno, gave his twelve chapters best of all. He is from Cuatro Esquinas, the newest place of services. He began his memory work late and gave several chapters at a time.

The most chapters given in any one particular service was twelve, and the most by any one person at any one service was four. Two individuals each gave four at one service.

Why all this memorizing?

To fulfill the Scripture which urges one to hide the Word in his heart.

Also, if one learned ten chapters he was given a good quality Bible. Eleven chapters gave him a Bible with a marginal index and twelve chapters gave him the Bible with the index and his name on the Bible. Bibles or Testaments were given appropriate to the number of chapters learned. Twelve individuals earned the first award.

What sparked the campaign in the first place?

The lesson for February 3, 1968 in *Our Daily Bread* on "The Hidden Book," using the Scripture, "Thy Word have I hid in mine heart . . ." described what happened during the Inquisition. Howard and Pearl were reminded of the five years they spent in Cuba. They remembered that after Castro took over Cuba no more Bibles were printed or imported. What if that should happen here in Nicaragua! Thus the campaign was born.

The memorizing began in July and closed December 8 with a public program in the chapel in Esquipulas. Twelve

chapters were recited during the service by twelve different individuals. The Nicaraguan representative of the Central American Bible Societies, Senor Benjamin Urizar N., gave



This group learned ten to twelve chapters each—all recited publicly in the services.

the message. Each one who memorized Scripture received three items: a pin showing Sallman's Head of Christ, with two red ribbons attached, a booklet "*Reconciliacion*" from the Bible Society, and a Bible or New Testament.

If five people learned twelve chapters, our National Pastor was to receive a Bible similar to the first prize—an incentive for David to encourage memorizing! This number was more than passed, and Rev. David Amador received his Bible, which he cherishes.

Enthusiasm went far beyond expectation.

All are happy with their accomplishments. Today they proudly carry their Bibles to the Sunday services, their older Bibles are used during the week. The first time *Hermano* (Brother) Salvador carried his Bible he carefully wrapped it in his handkerchief to protect it from the dust.

Even those who did not enter the campaign cannot but remember many verses given often in their hearing. We know the Word of God will not return void but will bear much fruit.

(A later note from H. Wolgemuth says, "Brother Ulerly wrote the Bible Society in New York and had a letter from them requesting a report . . . We never had any idea of doing it for publicity when we started it. But it may challenge others." Anyway, we challenge any other B in C mission to match it!")

Why limit it to missions? Despite our vaunted respect for the Word, is it not the most neglected Treasure of our day? *Page Ed.*)

PARAMOUNT is the Name of a Church

Henry N. Hostetter

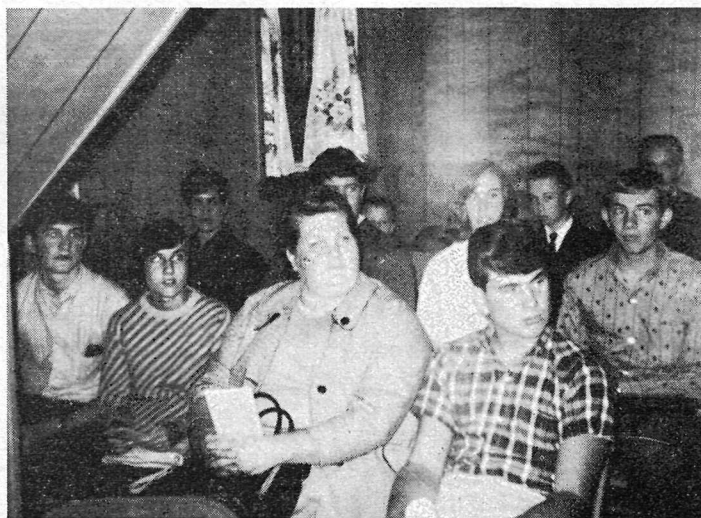
Director of Extension

The groundbreaking ceremony which initiated the visible thrust for the establishing of this congregation on West Long Meadow Road in the northeast section of Hagerstown was held July 14, 1968 (reported in *Evangelical Visitor*, Sept. 23).

While construction of the building is going forward, Rev. Ralph Wenger has been actively directing a program of spiritual ministries and community contacts. The first service was a midweek prayer meeting, October 16, with an attendance of approximately seventy-five. This weekly prayer and fellowship meeting has been continued regularly with an average attendance of about twenty-five. The community response has been encouraging. A nucleus of community and Brethren in Christ families resident in the area is growing into a congregation of believers with their meeting place in the parsonage basement. In one of the recent services, two teenagers came to know Jesus Christ as Saviour.

Other preliminary planning has been the appointment of a trustee board, a church board, and a Christian education board whose responsibilities include the planning for and supervision of youth activities, the Sunday school program, and emphasis on building of the Christian home.

At the annual business meeting planned for February 11, there will be presented, in addition to other business, a proposed budget for the operation of Paramount Church during the year of 1969. "The work is very encouraging," writes the Pastor, "and there is good interest in the community. About seventeen teenagers are involved in the program and work of this congregation."



Part of the Paramount congregation which is now meeting in the basement of the parsonage.

The building aspect of the project is progressing satisfactorily—with the lower level nearing completion. As soon as practicable, services will be moved from the basement of the nearby parsonage to this lower level. The regular church service schedule began on Sunday, February 9.

Dedication date for the church has been set for 2:30 p.m., Sunday, March 16.

Pulpit and Pew

The Power of Persuasion

Ray O. Jones

It was 9 p.m., October 30, 1938. A woman anxiously dialed the New York City bus terminal asking information about the next bus departure. "Hurry, please!" she cried. "The world is coming to an end, and I have a lot to do." The woman was serious, for she had just heard Orson Welles's radio broadcast of the novel, "The War of the Worlds." So realistic and convincing was the program that she and over a million other Americans really believed that invaders from Mars, as tall as skyscrapers, were marching on New York City. People were panic-stricken over fiction. There was power of persuasion in it.

Have you ever wondered why we Christians aren't just as persuasive and convincing when we tell the story of our Christian faith? Why is it that so few really believe us when we teach and preach what we know to be spiritual realities? A minister can preach a strong sermon on eternal punishment, and some people will sleep, while others yawn over their watches, wondering when the preaching will be over so they may rush home for dinner. Tell a man there are 200,100,000,000 stars in space, and without a question he accepts it. Tell a man Jesus died for his sins, rose from the grave, and is coming again, and he will ignore you. Strange, isn't it?

The first-century Christians obviously were persuasive and convincing. Otherwise, the early Christian movement would have died. They had little money, no fine churches in which to worship, no Sunday schools, no training unions, no educational facilities, no robed choirs, few educated preachers, but it was said of them in Acts 17:6 that they "turned the world upside down." They had so little and yet accomplished so much. We must admit that they were quite persuasive in their Christian witness. We should have no less zeal in our efforts to win people to Christ than did the early Christians. "Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences" (II Cor. 5:11).

The Importance of the Word

Joe Olsen

As a young pastor the thing that was of uppermost value to me (aside from the scriptures and my relationship to Christ) was the impression I received of others. Looking to older ministers of varying degrees of success I was blinded by impressions they made rather than what they said. As a consequence the emphasis of my pulpit ministry was on appearance, gestures and intonations of voice rather than the quality of the message. I strove to make the right impression. My theory was that people would respond to what they felt because few heard what was said.

After a few years, I gained a new perspective. Now it was expression that counted. My conviction was that people responded to well phrased thoughts garnished with the anecdote, bit of humor and vivid illustration rather than impression.

Then one day I decided that expression was not doing the job either. It was the stark individual words that in themselves carried life. "The words I speak unto you are spirit and life." This utterance of Jesus thrust through my heart and acted as a plumb line to bring everything into proper perspective. It was time to drop the encumbering facade of liturgical incantation. It was the sound of the Holy Spirit voicing the message from the heart of God that was meaningful. What did it matter that I stammered, or hesitated.

Today, more than ever, I cannot escape the conviction that words spoken by Christians need to carry the unction of God. On every hand political hyperbole and ranting riot-inciting hate words move the people falsely. There is an agonizing need to hear a true sound. And from where does it come if God's people don't speak His word? May the Lord give anointed lips, and the gift of a tongue that will speak His message.

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A Call to Prayer

"The urgency and need for a mighty moving of the Spirit of God in our nation and across the world is impressed upon us in every newscast. Our daily papers compel us to realize that we are at a crossroad, and that our choice is either Christ or chaos.

"To meet this emergency and seek the guidance of the Holy Spirit, a U. S. Congress on Evangelism is called for September 8-13, 1969 to meet in Minneapolis. It is anticipated that 8,000 participants from more than 100 denominations will gather to pray and study. One-third will be lay men and women, one-third parish pastors, and one-third evangelists, educators, theological students, executives, etc.

"What assistance can be given to the American home? How can the local church be mobilized to reach the community for Christ? What is the Scriptural answer to the cultural, social, and moral upheaval of our day? How can the needy individual be convinced that Jesus Christ is the answer? We must have answers in our generation.

"Church leaders from all across America are urgently requesting that you pray during these months ahead with an overwhelming faith that there shall be a spiritual awakening in our time."

News

(Continued from page eight)

almost sinful! Frankly, I was almost in tears, but hope he didn't notice or he might think I am going soft in my old age. But my feelings for the pup changed suddenly when it became evident that he had not been "house broken."

When Dale laid the eager little face-licker in the sad little girl's arms, a light came on in her eyes that hadn't been there for days. And I am sure that Dale learned in a new way that Jesus knew what He was talking about when He said, "It is more blessed to give than to receive."

Now, if Dale had managed to harm the girl with deliberate intent, the story could easily have made the paper, or the radio, or even a television newscast. And so the general public will never know.

But there is a record book in heaven. And God knows more about what makes good news than our local editor.

The Contemporary Scene

Billy Graham Cites Legitimate Demands Of Students

Many student protesters today have a legitimate gripe against American education, Evangelist Billy Graham admitted at Youth for Christ International's 25th anniversary banquet here in Chicago.

Addressing some 2,000 people at the Conrad Hilton Hotel, YFC's first full time evangelist charged that "education has failed to answer the students' basic question: 'What is the purpose of my individual existence?'"

"I know rabblers and anarchists have stirred up some of the trouble," the 50-year-old evangelist said, "but much of what the students say appeals to me . . . They are asking basically theological questions . . . Students are saying, sometimes unconsciously, 'we want more than to learn how to make a living, how to solve a mathematical problem.'"

Graham noted that evangelists founded many of America's first and finest educational institutions, such as Harvard and Yale. But there is a "void in American education" today, he said, because schools are "educating the mind and forgetting the spirit."

Graham quoted Theodore Roosevelt as saying, "You are educating a savage," and T. S. Eliott who asked, "Where is the wisdom we've lost in knowledge?" He said along with Nietzsche that if man has a "Why" for his life, he can bear almost any "How."

The spiritual search of America's young people makes them "more receptive than ever to evangelism," he said, adding that he hopes to do more evangelistic work on the campus.

Hippies reflect a "deep spiritual concern," he said. "They are asking the right questions to life." Their long hair, religious medallions, sandals nicknamed "Jesus boots" and other mannerisms reflect "a subconscious longing for Jesus. And they frequently come to our meetings," he said.

Graham praised Youth for Christ International for contributing much to the start of his own career and for its innovative methods of reaching young people outside the church.

Koinonia Asks: Should the Rich Charge the Poor Interest?

Koinonia Farm, Americus, Georgia, is in a state of transition, says Dr. Clarence Jordan, who runs the interracial farm. It is in the process of becoming Koinonia Partners, an organization designed to help black and white, rich and poor, work together to provide "an inheritance for the disinherited."

Jordan, a Bible scholar known for his contemporary interpretations of Bible parables and his "Cottonpatch Version of Paul's Epistles," stated that today it is impossible for a farmer who has inherited poverty to pay off his mortgage at 8 per cent interest and feed, clothe, and educate his large family. "Twenty-five years ago," Jordan said, "land was twenty dollars an acre; at five per cent interest, with corn around a dollar and a half a bushel, two-thirds of a bushel would meet the interest on one acre." In Georgia this is a backbreaking load—no matter how hard a farmer works, he cannot get ahead.

"For the poor who don't have capital, charging interest is extortionism," Jordan maintains. Well-to-do investors, he says, giving insurance companies as an example, make easy money with 8 per cent interest while poor farmers remain

poor year in and year out and finally give up and head for northern ghettos. There, with no skills other than farming, they end up on welfare until cities like Hartford, Connecticut, today have more former Sumter County, Georgia, residents than there are in Sumter County!

It would be far cheaper, Jordan points out, for northerners to help poor southerners get established on their own farms than to pay welfare and other costs for them and their families for years in the cities of the North.

Koinonia Partners aims to reverse the migration process by buying farms—"taking them out of the speculation spiral," Jordan explains. Then Koinonia Partners tells a hardworking farmer, "This land doesn't really belong to anyone; it's God's—originally it was simply here to be used. You can now farm it and be God's steward of it." The land is in permanent trust—"for humanity in perpetuity," Jordan stated. "You can neither own nor sell it, nor pass it on to your children," Koinonia Partners stipulates, "but at the same time you do not have to pay interest or principal." The land is free to the farmer as long as he farms and develops it.

It is difficult for well-to-do whites to consider lending money without interest, so accustomed are we to this practice. Yet in the Middle Ages, Jordan reminded, charging interest was considered unchristian. He asked a city church with a three-million-dollar endowment, that was willing to lend money to a poor Georgian farmer to develop his farm, if they would not drop the 6 per cent interest charge. The church could not see doing this though it did not need the money; this meant 2400 bushels of corn for interest alone. Thus, Jordan said, by requiring money we do not need, we keep the poor forever poor and poorer—and then wonder why they are not like us, who inherited the means for education, cultural enrichment, and even money or a farm and farm machinery.

The whole idea is to put the poor farmer, black or white, on a self-supporting basis, to the point that he can actually make a profit and, if he will, give monthly to help buy a farm for another poor family. "We are training persons to help as well as to be helped," Jordan said.

Where the Taxes Go

According to the "Washington Newsletter," put out by the Friends Committee on National Legislation, Congress appropriated \$156 billion in the calendar year 1968 (this amount would include funds spent during the last half of the fiscal year ending June 30, 1969). It would be broken down as follows:

Current military program	51.6%
Health, Education and Welfare	15.2%
National debt (over 75% war-created)	9.8%
Communications	6.0%
Agricultural and natural resources	4.8%
Veterans	4.6%
Space	2.6%
General government	2.1%
Foreign Relations	1.7%
Commerce and Labor	1.6%

Of this amount, about 66% is military and defense related (current military program, national debt, and veterans). The war in Vietnam alone costs about \$30 billion a year, or about 19.2% of the total amount appropriated in the calendar year 1968.

An increasing number of Christians are asking questions concerning their responsibility as Christians when so large a share of their taxes is spent for military purposes.

CHURCH NEWS

Disaster and Near Disaster

Although separated by nearly three thousand miles the two congregations at Grantham (Pa.) and Upland (Cal.) were both involved in near disasters during the last week of January.

U P L A N D

The record rainfall in California during January affected areas the length of the state. During the last days of the month major attention was given to the Upland-Ontario-Cucamonga area east of Los Angeles. This whole area, lying at the foot of Mt. Baldy, was threatened by dam breaks and mud slides. More than a hundred homes in this area had one to four feet of mud in them.

On Thursday, January 21, nearly 50 MDS (Mennonite Disaster Service) men from communities north of Upland joined an Upland team of 40 men for clean-up operations at nearby Cucamonga. The Upland Brethren in Christ Church provided meals for the MDS unit.

Virgil Feaster, representative of California MDS, was joined by James Waltner of the First Mennonite Church in Upland, in recruiting and planning for the Upland-Cucamonga work.

Upon an inquiry by one of the occupants of a mud filled home as to who these men were and why they came, he was handed a MDS tract entitled "Why We Are Here" and was told that there are three Mennonite Churches and one Brethren in Christ Church in Upland.

His reply was "I'm surely going to come to learn more about people whose religion makes them do this."

G R A N T H A M

It was not nature's violence but man's that touched the Grantham congregation.

On Thursday, January 23rd, at about 4:15 p.m. an ammunition train was derailed at the Grantham crossing. Of the fourteen cars derailed four, which were carrying high explosive (i.e. mortar shells, phosphorus shells and grenades), were badly wrecked with the contents spilled along the track. Because of the dangerous situation the army took charge of

salvage operations and families were evacuated within a 500 yard radius of the wreck. It was not until Monday evening, January 27th, that all families were allowed to return to their homes.

We quote from a special message read by Pastor LeRoy Walters to the Grantham Congregation the following Sunday:

As you approached the campus of Messiah College on your way to church, you saw a grim reminder of what happens when man-made machinery goes awry.

Last weekend an unexpected emergency occurred, and a major tragedy was averted. Top military men sent to Grantham for salvage operations speculate that if conditions had been slightly different (i.e. if the ground had been frozen) there was enough potential explosive power on hand to level everything around us. Scores of our neighbors could have been abruptly ushered into eternity without forewarning or farewell. We now know that what some have jokingly said "put Grantham on the map" barely missed taking it off.

Whatever version of the accident you may have heard or whatever possibility you are prone to believe, *it did not happen!* That is, no explosion occurred, no life was lost, no one was seriously injured and no one was rendered homeless. Many people, nevertheless, experienced the temporary inconvenience and anxiety of being a "displaced person."

Many valuable lessons have been taught us through this experience. We have learned that in a time of crisis material possessions lose their importance. We have learned that potential doom often rumbles by us even as we endure the annoyance of a passing freight train. We have learned by practical experience the deeper meaning of sharing with one another and of bearing one another's burdens, thus fulfilling the law of Christ. We have learned that we are foolish and negligent if we have not committed our lives fully to Jesus Christ in the face of the uncertainties of the twentieth century.

With deepest gratitude to God, will you now join me in a prayer of thanksgiving?

Youth Week Across the Church

The Maytown Crusaders had an evening of fellowship with 27 present at which Dr. Glenn Hoffman from Palmyra, Pa., spoke on "The Bible and Modern Medicine." He spoke briefly on the dangers of smoking, alcohol, and drugs, challenging the youth to live by the Word of God.

From the Sherkston Brethren in Christ Crusaders: "The Youth Council planned a splendid Youth Week with the young people giving leadership. Both Sunday services and prayer meeting were taken by the young people. Saturday, February 1, the group enjoyed the afternoon at Buffalo Youthtime staying on for the night rally.

The Martinsburg, Pa., Crusaders made February 2, their Sunday by taking charge of the Sunday school. They had responsibility for the teaching and with serving as superintendent of the adult and Junior departments. They also supplied special music for the adults. Guest speaker was Rev. Alden Long of Messiah College. A dinner was held in the basement of the church with 23 being served. In the

evening service they saw the film "Son of Man" and the pastor, Rev. Urey, spoke on "Why Not Cheat."

The Christ's Crusaders of Antrim Church enjoyed a meal in the parsonage basement. The guest speaker was Rev. John Arthur Brubaker, who was serving the congregation as the evangelist. Also different young people took part in all three of the Sunday services.

The Crusaders of the Green Spring Church observed February 2 as Crusader Day with Douglas Crider as their speaker. He spoke on "The War Between Light and Darkness." Ray Bert from Grantham, Pa., was guest speaker for the evening service, using Proverbs 3 as his text.

The Hollowell Crusaders observed Crusader Day January 26 by presenting a skit entitled "My Redeemer Lives" at 7:00 p.m.

Antrim Crusaders met February 2 with a noon fellowship meal in the parsonage recreation room after worship service.

The Amherst Community Church celebrated Pioneer Girls Sunday, February 2, with a program: "God and My Neighbor."

The Nappanee Crusaders had charge of the entire service Sunday morning, February 9. The guest speaker was Rev. Ernie Taylor, YFC director of Elkhart County, Indiana. The morning service was followed by a dinner and time of fellowship in the church fellowship room.

Pomeroy Chapel, Smithville, Tennessee, observed Pioneer Girls Mission Week. The project was Korea. The club has a Korean boy (10 years) whom they sponsor for \$12.00 a month.

The Lamplighter, of Sandia Church, Albuquerque, reported that February 9 and 23 were times of youth emphasis. Colin Clark, director of YFC, and his team were with them.

ALLEGHENY CONFERENCE

From the Green Spring Church: Miss Ruth E. Hock, was accompanied by her family to John F. Kennedy Airport, January 15, where she enplaned at 8:00 p.m. to return to Africa. Word has been received of her safe arrival. Miss Hock, a member of the Green Spring congregation, was presented with love offerings by the WMPC, the Youth Fellowship, and the C.H.B. Sunday school class.

The Five Forks congregation reports that the Boy's Brigade was on a weekend camping trip near McConnellsburg. The pastor spoke to them on Sunday morning, January 26, at an early service before returning to his congregation for the later service.

The Martinsburg Church reports that the Sewing Circle presented a lovely quilt made by the ladies of the congregation to the pastor, Bruce Urey, and family for Christmas.

The Fairview Avenue Brethren in Christ Church, Waynesboro, Pa., have launched a new venture, a bi-weekly letter to the families of the church listing their activities and news pertaining to the welfare of the church. The name of the paper is "The Beacon." They also report a farewell service for the Bob Spangler family on January 26. This family, who have been active members of the church for 13 years, will be helping with the new work at the Paramount Brethren in Christ Church located on the north edge of Hagerstown, Md. The special service was designated as Family Night with special musical numbers, readings, prayers and testimonies.

The Carlisle Brethren in Christ Church reports ten adults added to the membership of the church during the worship service, January 26. The ordinance of water baptism was observed in the evening service.

Following the evening service the congregation met for a business meeting for consideration of plans for chancel alterations including other related facilities.

ATLANTIC CONFERENCE

Brother Byers reports a significant service on Saturday evening, January 18, when Pastor Thomas Bouch put a candle to the note handed him by Trustee Aldridge at the Adney Gap Church. To make final payment, the congregation received an offering of over \$600.00 on a recent Sunday morning. The parsonage is now debt free. Special prayer is requested for Sister Bouch who is suffering with severe head pains probably due to the high altitude of the parsonage.

CANADIAN CONFERENCE

February 2 was the 20th Anniversary of the "Call to Worship" hour of which Rev. William Charlton has been the speaker. This program is heard each Sunday, 12:30 p.m. WDCX-Buffalo. A special service was held on Sunday evening at the Bertie Church at which Rev. William Charlton preached, an octette,



The Rosebank congregation (Kansas) combined the custom of exchanging Christmas greetings with the spirit of Missions.

A display was prepared at the church for each family to post a Christmas Greeting to the members of the congregation. An offering plate was included in the display in which a missions offering could be placed representing the cost of cards and postage saved by displaying one greeting rather than sending a card to each family.

The project resulted in \$72 being sent to Howard Wolgemuths in Nicaragua. Mrs. Wolgemuth (Pearl Brehm), was formerly a member of the Rosebank congregation.

diana, became the bride of Mr. Stanley Hollar, January 25, 1969, in the Nappanee Brethren in Christ Church with the pastor, Rev. Earl Engle officiating.

LOWERY-MCDANIEL—Miss Lena McDaniel, daughter of Mr. and Mrs. Orvis McDaniel of New Carlisle, Ohio, and Sgt. Kenneth E. Lowery of the Air Force, son of Mr. and Mrs. Kenneth Lowery, Phoneton, Ohio, pledged the sacred vows of marriage January 29, 1969. The wedding took place in the home of the bride, with Rev. Elam Dohner officiating.

NICARRY-WINGERT—Miss Naomi G. Wingert, Chambersburg, Pa., daughter of John C. and the late Lizzie Snoko Wingert, and Rev. S. Omar Nicarry, Chambersburg, Pa., son of Mrs. Margie K. Nicarry and the late Harry S. Nicarry, were united in marriage February 1, 1969, in Hades Church of the Brethren. The ceremony was performed by Rev. Marlin K. Ressler, assisted by Rev. Franklin Wagaman.

OSBORNE-EMSWILER—Miss Barbara Emswiler, daughter of Mr. and Mrs. William Emswiler, was united in marriage to Mr. Victor Osborne, son of Mr. and Mrs. Robert Osborne, Tipp City, Ohio, June 15, 1968, in the Phoneton Brethren in Christ Church with Rev. Elam Dohner officiating.

Obituaries

CORBIN—Sp5 Donald W. Corbin, Lyndon, Illinois, was fatally injured in an auto accident, October 19, 1968, at Lake Bluff, Illinois. He was born in Springfield, Illinois, June 13, 1946, the son of Francis A. and Gertrude Goodin Corbin. He accepted Christ in June, 1961, and became a member of the West Sterling Mennonite Church. He later transferred his membership to the Baptist Church at Ft. Knox, Ky. He is survived by his parents; three brothers, Daniel in the Canal Zone, Carl D. at Ft. Sheridan, Illinois and Clare at home; two sisters, Rosemary and Robbin both at home.

Funeral services were held at the Allen Funeral Home in Sterling, Ill., with Rev. Marion L. Book, pastor of the Morrison Brethren in Christ Church officiating, assisted by Chaplain E. P. Shackelford, Savanna, Illinois. Burial was in the Lyndon Cemetery.

FLEWELLING—On January 23, 1969, at the Newmarket, Ontario, hospital Ethel Flewelling went to be with the Lord following a lengthy illness. She was the wife of Rev. Elwood Flewelling, pastor of the Heise Hill Brethren in Christ Church at Gormley, Ontario.

Early in life she accepted Christ as her Saviour and united with the Brethren in Christ Church. She was the daughter of William and Mary Milne of Lisle, Ontario who with all but one of their five children joined the church at the same time. She is survived by her husband and by five children: Harold, Barry, Weldon, Carl and Betty, all of Pennsylvania; one sister; two brothers; and fourteen grandchildren. Funeral services were conducted at Heise Hill church by Bishop Roy Sider and Bishop E. J. Swalm.

HEISE—John Heise was born October 31, 1879, at Victoria Square, Ontario, and died January 17, 1969, in Toronto, the result of stepping into the path of an automobile. He was the son of Rev. Henry and Habe Heise. A brother Albert and a sister Louisa predeceased him. Since his conversion early in life he was a member of Heise Hill Brethren in Christ Church. Funeral services were conducted by Bishop Alvin Winger at the Funeral Chapel in Richmond Hill. Interment in Heise Hill Cemetery.

a male quartette and a ladies trio sang. Claude Winger serves as program director.

Pastor and Mrs. Leonard J. Chester, have resigned the pastorate at *Walsingham Center Community Church*, Ontario, to attend Messiah College in the fall of 1969.

The *Wainfleet Church* was filled for the New Year's Eve service featuring the Bridlewood quartet from Toronto, and the Wainfleet Gospel Four, and other local talent. On Christmas Eve the Christ's Crusaders went caroling and delivered fruit baskets to the aged and shut-ins.

CENTRAL CONFERENCE

The Fred Holland family presented the cause of missions to the *Christian Union congregation* in four services, January 17-19. Missions were presented by talks, pictures, and skits. Each service was closed with a challenge to support the work by giving and prayers.

Fairview youth, Englewood, Ohio, were host to Southern Ohio youth in an area wide get-together Friday and Saturday, January 24-25.

Valley Chapel, Canton, Ohio was host, with *Amherst Community Church*, Massillon, joining, on the evening of January 26 to a program by the Gospel Team from Messiah College including the Dorian Singers Quintet.

MIDWEST CONFERENCE

Albuquerque, New Mexico—The *Sandia Brethren in Christ Church* has started a new church monthly newsletter, "The Lamplighter." Wednesday evening meetings are concentrating on prayer with special emphasis on conversational prayer.

A merger was consummated of the *Bethel and Abilene congregations* at the January Council meeting. Down payment was made and papers were completed for a lot at 11th and Buckeye in Abilene. An excellent Watch Night service with 70 in attendance was reported.

PACIFIC CONFERENCE

Luke Keefer, Jr., finished a pastoral tour at the Navajo Mission Chapel as well as an educational administrator at the school. He is now teaching school in the Millersburg, Pa., area and plans to attend seminary this fall.

Correction: In the December 6 issue under *Church News* it was incorrectly stated that the October 1968 average was "an all time high" for the Upland Sunday school. This "good average" had been exceeded in several previous years.

Births

ALBERT—Cathy Ann, born to Mr. and Mrs. James Albert, Skyline View congregation, Harrisburg, Pa., August 26, 1968.

BOYD—Judy Leeann, born March 12, 1968, to Mr. and Mrs. David Boyd, Skyline View congregation, Harrisburg, Pa.

CAVE—Jennifer Lynn, born December 18, 1968, to Mr. and Mrs. Doley Cave, Skyline View congregation, Harrisburg, Pa.

DEARING—Heather Leone, born January 2, 1969, to Mr. and Mrs. Donald Dearing, Weir-dale, Sask., members of the North Star congregation, Saskatchewan, Canada.

FLAGLE—Leigh Ann, born January 14, 1969, to Mr. and Mrs. Donald Flagle, Waynesboro congregation, Pa.

HOCK—Bradley Scott, born December 30, 1968, to Mr. and Mrs. Wayne Hock, Green Spring congregation, Pa.

LEFEVER—Pamela Sue, a sister for Jeffrey Lynn, two years old, born January 11, 1969, to Mr. and Mrs. Parke M. Lefever, Palmyra congregation, Pa.

MEYER—Paul Richard, born December 9, 1968, to Mr. and Mrs. Joe Meyer, Wainfleet congregation, Ontario, Canada.

MILLER—Lori Dee, born to Mr. and Mrs. Mec Miller, January 29, 1969, of the Antrim congregation, Pa.

RENAUD—James Jeffrey, born June 6, 1968, to Mr. and Mrs. James Renaud, Skyline View congregation, Pa.

STEAGER—David Todd, born October 1, 1968, to Mr. and Mrs. Marlin Steager, Skyline View congregation, Pa.

ZOOK—Elaine Kay, born November 30, 1968 —received for adoption December 5, 1968, by Mr. and Mrs. Marlin Zook, 13 Noda, Yamaguchi Shi, Yamaguchi Ken, Japan.

Weddings

FRYE-GROMLING—Miss Christine Gromling, daughter of Mr. and Mrs. Edward Gromling, Manheim, Pa., and Mr. Harvey Fyre, son of Mr. Elbert Fyre, Saltsburg, Pa., were united in marriage January 25, 1969, at the home of the bride. Rev. John Bicksler, pastor of the Maytown Brethren in Christ Church, officiated.

HOLLAR-FREED—Miss Doris Freed, daughter of Mr. and Mrs. Don Freed, Nappanee, In-

News Items

Western Evangelical Seminary Growing

Western Evangelical Seminary, Portland, Ore., began its winter term on January 7 setting a new record for enrollment. The record included the largest number of students in the history of the seminary and with the new students registering has more students for the winter term than for the fall. This is the first time this has been done in the history of the seminary.

Mennonite Foundation Assets Near One Million

The MENNONITE FOUNDATION realized significant growth during 1968. Assets at year-end totaled \$823,000. This was an increase of 65 per cent over the previous year. Assets have increased more than five times during the past three years. Projections show assets exceeding \$1 million by the end of 1969.

Foundation assets represent contributed cash and property held for eventual distribution to a variety of charitable organizations.

The Mennonite Foundation administers specialized services in the area of bequests and special gifts. It offers a technical resource to those concerned about the effective stewardship of accumulated possessions. It is equipped to receive, manage and distribute gifts of cash and property for the benefit of any charitable organization.

Noted Authoress Dies

Christmas Carol Kauffman, well-known authoress and wife of Nelson Kauffman, Secretary for Home Missions, Mennonite Board of Missions and Charities, passed away Thursday morning, January 30, at Elkhart (Ind.) General Hospital following an extended illness. A private burial service held February 1 was followed by a memorial service the following Sunday afternoon at the Prairie Street Mennonite Church, Elkhart.

Berber Programs On-The-Air

The initial broadcast of the Christian message in the Berber language went on the air February 7 commencing a weekly quarter-hour broadcasting schedule via Trans World Radio-Monte Carlo.

This historical milestone marks the first time that the Christian message has ever been given to the approximately 7,000,000 Berber-speaking people of Morocco through radio. Trans World Radio's 400,000 watt medium wave transmissions give excellent reception to this target area.

The Berbers are a people living along the western part of the Mediterranean coast of Africa and in the Sahara Desert. They are much like the Arabs in their customs and religion.

Swiss Christians Pledge 3 Per Cent Income to World's Poor

Over a thousand Swiss Christians have pledged three per cent of their income as development aid to poorer nations. They have signed a "Berne Statement" which says that while Christians are beginning to see the importance of economic justice, "what is lacking is the determination to act and to make a personal commitment . . . Christians today cannot keep all their wealth for themselves without betraying the gospel." The statement says that donors may give through the organization of their choice for this purpose, in order to allow participation in the pledge by as many persons as possible.

President Nixon at Prayer Breakfast

The 37th President of the United States told 2,000 persons that he is confident his administration can meet the challenges it faces "because we are sustained and inspired by the prayers of millions of people."

He has made it a practice since entering the White House, Mr. Nixon said, to spend a little time each night reading a sample of the thousands of letters Americans have sent him.

"Even in this period when religion is not supposed to be fashionable," he declared, "more than half of the letters stated in effect, 'We're praying for you, Mr. President.'"

With Mr. Nixon in the Sheraton Park Hotel were all 12 members of his Cabinet and their wives, Mr. and Mrs. Spiro Agnew and leaders of the House and Senate.

Vice President Agnew read the Scripture passage, a portion of the beatitudes from Jesus' sermon on the Mount.

Evangelist Billy Graham delivered the main address in which he said that America can solve its problems of war, racial conflict and poverty only if it first resolves its "crisis of the spirit."

Courts Kept from Doctrinal Issues in Church Disputes

The Supreme Court has ruled that judges and juries must stay out of questions of religious doctrine and faith when settling disputes over property within a church.

State and federal judiciaries may handle some legal fights between church factions, the court ruled, or between a branch church and a mother church, but without getting involved in which group is more closely keeping the faith.

Any other ruling, the court said, would involve government in "matters at the very core of a religion," in violation of the First Amendment's guarantee of free religious exercise.

Koinonia Farm Survives

The Sumter County Ku Klux Klan in 1942 warned Dr. Clarence Jordan that "We don't let the sun set on you people who eat with niggers."

The sneer came one month after Dr. Jordan founded the experimental Koinonia Farm where half a dozen families began living together on 1,400 acres. They shared their wealth and labors and made it their policy to "do business with God."

Koinonia, Greek for "togetherness," has survived shootings, fire bombings and cross-burnings. One of the worst Klan attacks came in 1957 when 93 carloads of hooded Sumter County residents allegedly poured onto the community grounds in a show of strength. Jordan still refused to sell out and the terror went on.

Just recently Koinonia got its first shipment of eggs from local producers in 12 years and a Sumter County service station sold them gasoline for the first time since 1956.

Survey Uncovers Large Areas of Malnutrition in U.S.

Unexpectedly large numbers of the U.S. population are suffering from malnutrition, according to the first part of a government survey on the subject among poor Americans.

Senator George McGovern (D., S. Dak.), chairman of the Senate Select Committee on

Nutrition and Related Human Needs, said he was "shocked" by the report.

No cases of actual starvation were found, said Arnold E. Schaefer, chief of the nutrition program of the U.S. Public Health Service, but he said the condition of some pre-school children makes them "prime candidates for starvation."

Meet Spurs Thrust of Guatemala Literature Crusade

Twenty-five national and mission leaders of Guatemala gathered in Guatemala City by invitation of World Gospel Crusades to gear for a major thrust in the mission's "Every Creature" literature campaign.

More than 100,000 copies of the Gospel of John in Spanish have already been distributed in the house to house blanketing.

El Salvador was the most recent country covered with Gospels of John placed in some 480,000 homes. World Gospel Crusades will enter Puerto Rico, the Dominican Republic this year and perhaps even Honduras with the literature blitz.

\$8,000 Minimum Pay Urged for Pastors

United Methodist churches in the Western North Carolina annual conference have been urged to set a minimum salary goal of \$8,000 for pastors to meet a "salary crisis" among clergymen.

"The failure of 80 per cent of our charges to provide the figure regarded as modestly adequate for a pastor's salary in these days of hurtling inflation has plunged our conference into a salary crisis," said the bishop.

Bishop Hunt warned that unless a minister receives sufficient salary to provide basic care and security for his family, "he is in poor position to give his best leadership to the charge."

Mennonites, Quakers Plan Relief Program in Biafra

The Mennonite Central Committee and the American Friends Service Committee of Philadelphia have joined in a relief program for starving persons in Biafra.

Mennonite-Quaker cooperation is common, but the Biafran program represents the first time since the 1940's that the Central Committee has established a project with Quakers.

"All We Had Left Was Religion," Pueblo's Crew Told Chaplains

"All we had left was religion" was the way one member of the crew of the U.S.S. Pueblo summed up the American sailors' 11 months of captivity in North Korea.

This was related by Navy Chief of Chaplains who in his report stated that the crew during their confinement "had moved in the direction of a deeper religious commitment, greater faith, and habitual prayer."

Chaplain Kelly, a Southern Baptist, offered this summary:

"Perhaps the religious experience of the Pueblo crew during the long 11 months of their captivity can be summed up by saying that every effort to take away their faith in God only caused them to move in the direction of God. Every effort to subvert their faith only caused them to re-affirm it. I am certain that the men of the Pueblo would want to give full credit for this to Almighty God."